Sri Krishna Kathamrita Bindu

Issue 591

Nityananda and Ananga Manjari

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तवकथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Nitai is the Source of Spiritual Strength

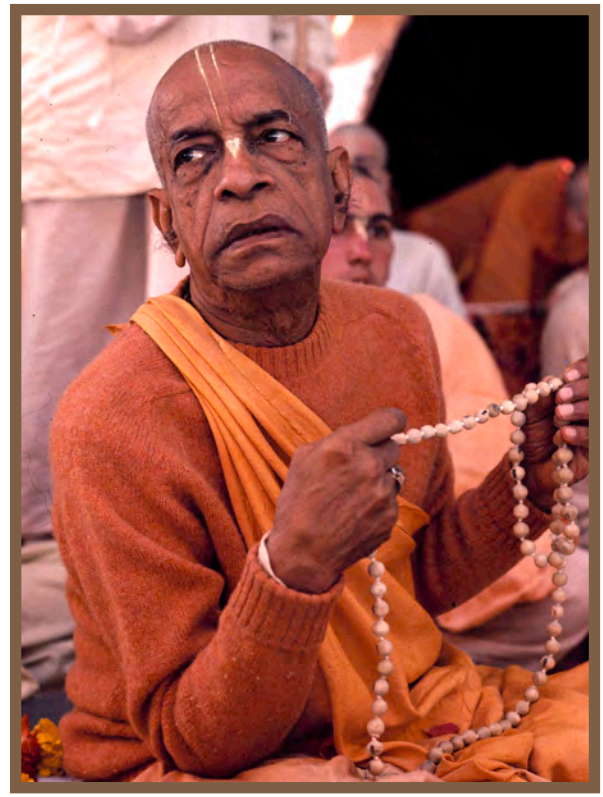
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada

Today is the appearance day of Nityananda Prabhu. Nityananda Prabhu is Baladeva, *baladeva-tattva*.

vrajendra-nandana yei, śacī-suta haila sei,
balarāma haila nitāi

He who was formerly the son of Nanda Maharaja has appeared as the son of Sachidevi. Chaitanya Mahaprabhu's mother's name was Sachidevi. Krishna is Sri Chaitanya Mahaprabhu, and Balaram is Nityananda Prabhu.

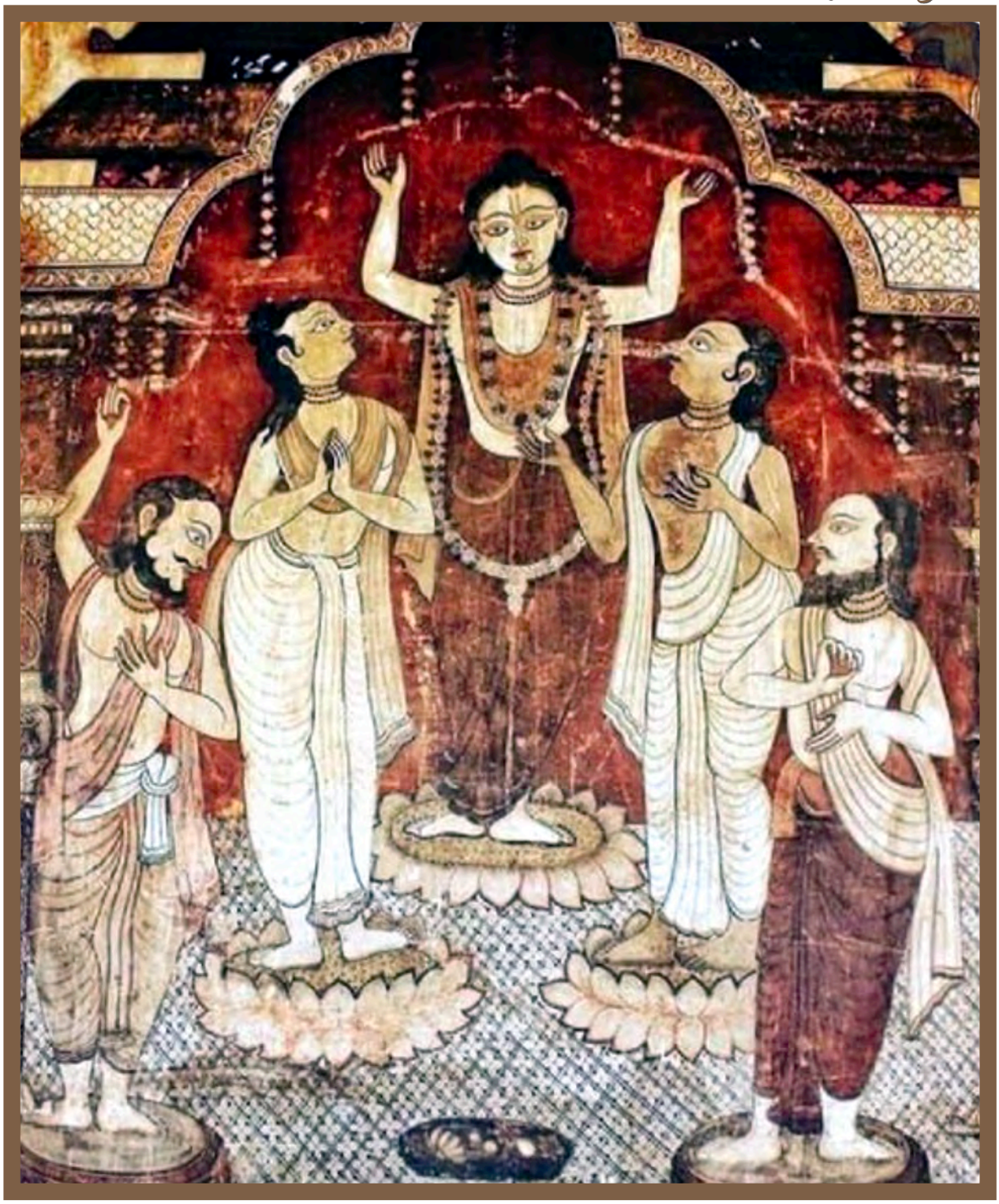
In the Vedic literature it is said, *nāyam ātmā bala-hinena labhyaḥ, na bahunā śrutena*. *Bala* means strength. Sometimes some rascal philosophers, they take it that *bala* means bodily strength. They propagate the philosophy that, "Unless you are bodily stout and strong, you cannot achieve spiritual



Unkown photographer.

Srila Prabhupada chants on initiates' beads. Mayapur 1972.

Cover: The photo on the left is the deity of Nityananda Prabhu in Nabadwip at the Srivas Angam. The photo on the right is of Ananga Manjari from the altar of Radha Gopinath in Jaipur. Uknown photographers.



Unknown artist.

A vintage Odishan painting of the Pancha-tattva

Unkown artist. c. 1750. From Kishangarh, Rajasthan.

***Sri Chaitanya Mahaprabhu and his associates performing ecstatic* prema-nāma-saṅkīrtana**

salvation. You must be very strong and stout and eat meat and fight, and then you'll get next spiritual birth." No. This *bala*, this strength, is different. This is spiritual strength.

Actually, we are moving on account of spiritual strength, but they have no information of spiritual strength. They are thinking of material strength. That is expressed here:

> *ahaṅkāre matta hoiyā, nitāi-pada pāsariyā,*
> *asatyere satya kori māni*
>
> Forgetting Nitai's lotus feet, one becomes maddened by the false concept of bodily life and considers the illusory energy as real.

This is due to *ahaṅkāra*, false ego. *Ahaṅkāra-vimūḍhātmā kartāham iti manyate* — "The spirit soul bewildered by the influence of false ego thinks himself the doer of activities." [*Bg.* 3.27] Those who are *vimūḍha*, — *mūḍha* means "rascal", and *vi* means *viśeṣa, viśeṣanam*, "particularly". In plain Bengali language, Narottama Das Thakur says the same thing that is spoken in the *Bhagavad-gītā*, *ahaṅkāre matta hoiyā, nitāi-pada* — by the spell of *māyā* — *ahaṅkāra-vimūḍhātmā kartāham iti manyate* [*Bg*. 3.27], they are thinking that "We are independent. We can do whatever we like." This is called *ahaṅkāra-vimūḍhātmā*. Under false prestige everyone is thinking, "We are independent. We can find out the solution to the problems of life by material adjustment." That is our material disease. Bewildered, they do not understand that the real strength is spiritual strength. We daily see very strong, powerful men; men with very good brains — very good scientist — where is their strength?

The strength is *ātmā*. As soon as the *ātmā*, the soul, goes out of this body, then he is nothing. That is the difference between a dead man and a living man. A living man is very powerful and has a very good position. Yet as soon as he is dead and lying on the floor, if you kick him on his face, he'll not protest. So where is their strength? The strength is gone. Suppose you have a very good car, a Mercedes or Rolls Royce. If there is no petrol, how will the car move? It is not possible. Petrol is the spirit. Similarly, real strength is spiritual strength. That spiritual strength is Balaram. Bala means strength. Therefore, we have to take shelter of the lotus feet of Balaram, *guru-tattva*.

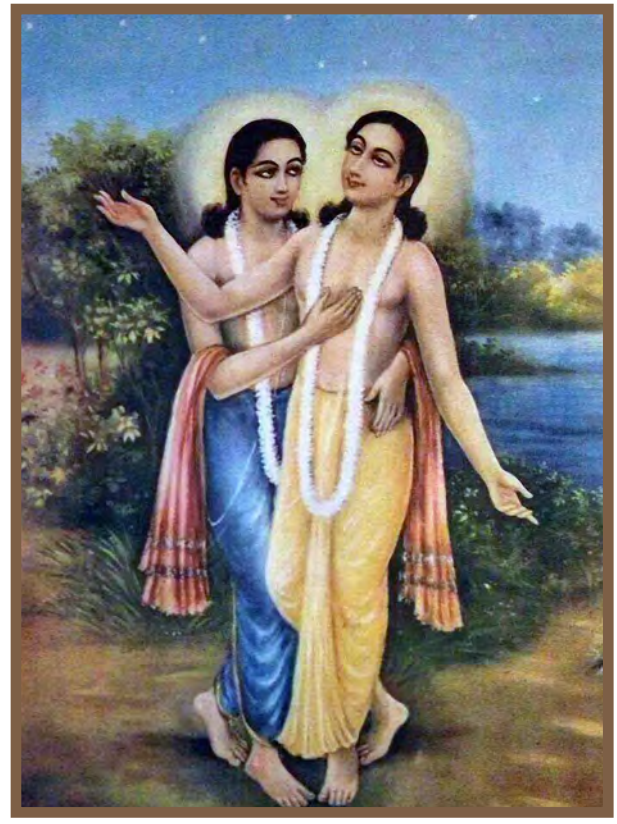
Balaram means *guru-tattva*. Balaram represents guru. If we want to understand Chaitanya Mahaprabhu, if we want to understand Krishna, then we must take shelter of Balaram. Without the mercy of Balaram you cannot understand, you cannot realize your spiritual identification. That Balaram comes as Nityananda Prabhu — *balarāma hoilā nitāi*.

— From a lecture in Bhubaneswar on Lord Nityananda's Appearance Day, 2 February 1977.

Nitai and Ananga Manjari

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

"In the realm of *madhura-rati*, it is Srimati Varsabhanavi, Krishna's *ānanda-dāyinī-śakti* (delightful pleasure-giving potency) who is considered to be the *guru-tattva*. She has two manifestations. One is Sri Nityananda Prabhu and the other is Sri Gadadhara -- Sri Gaurasundara who has taken the heart and halo of Sri Radha. Those who take refuge under Sri Baladeva-gopi, Ananga Manjari, accept Sri Baladeva Nityananda Prabhu as their guru, and they also accept Sri Varsabhanavi-devi as guru. The reason is that except for allegiance to Sri Varsabhanavi, Sri Ananga Manjari has no separate fulfillment. Many have performed *bhajana* under the shelter of Sri Jahnava, the *śakti* of Sri Nityananda. (http://gosai.com/writings/sri-guru-tattva-and-the-secret-of-diksa-part-2. Taken from a conversation on 8 August 1934 between Srila Bhaktisiddhanta Saraswati and Sriyukta Rajendranath Pal Chaudhuri Mahasaya, a famous zamindar of Louhajang, which was published in the Dainik Nadiya Prakasa, Janmastami Edition, 1934.)



Unknown artist. Vintage Bengali painting.

Nityananda Prabhu holds Mahaprabhu during a moment of his ecstacy

Even Sri Ananga Manjari is always eager to serve Srimati Radhika. This Ananga Manjari is none other than the goddess form of Sri Nityananda, or Sri Baladeva Prabhu. (From a lecture on *Rādhāṣṭamī* day on 27 August 1925. At the Sri Gaudiya Matha, Vidvad Sabhā, Ultadanga, Calcutta. Published in *Śrī Vaktṛtāvalī*. Translated by Bhumipati Das. Touchstone Media. Kolkata. 2014.)

In his form as the younger sister of Radharani, Sri Nityananda Prabhu nourishes conjugal mellows. (Purport to *Chaitanya-bhāgavata, madhya* 12.26)

Nitai Means, "Take This!"

Sri Srimad Gour Govinda Swami Maharaja

There is no difference between the name of Krishna and Krishna himself. *Eka tattva*, one *tattva* — *kṛṣṇa-tattva* and *nāma-tattva*. He's *anādi*, without beginning, and *cinmaya*, transcendental. He is not material. And *cintāmaṇi* — whatever desire you cherish, the name will give you. "All right, take this! Take this! Nitai! Nitai! — take this!" *Ne* means 'take'. This name means 'take this!' — Nitai.

— From *Sri Krishna Kathamrita magazine*, issue 3. Gopal Jiu Publications. 1996.

Unknown artist.

A vintage Bengali pata-citra *style painting of Sri Sri Gaura Nitai from Kalighat*

Unknown artist. Vintage Bengali painting.

Left to right, Sri Nityananda Prabhu, Sri Chaitanya Mahaprabhu, and Sri Adwaita Prabhu

Non-different from Nityananda Prabhu

Srila Thakur Bhaktivinode

Sri Nityananda Prabhu married Sri Jahnava and her elder sister, Srimati Vasudha-devi, who were adorned with all divine qualities. In approximately 1465 Śaka, Jahnava-devi adopted as her son, Ramachandra, the son of the devotee named Sri Chaitanya and grandson of Sri Vamsivadananda, and thereafter she gave him initiation. The many wonderful activities performed by Sri Jahnava-devi, who was the energy of Sri Nityananda Prabhu and who was nondifferent from Ananga-manjari, are almost unknown to the *vaiṣṇava* society.

— Śrī *Bhaktivinoda Vāṇī Vaibhava,* 4.18. Compiled by and with questions from Sri Sundarananda Vidyavinode. Translated by Bhumipati Das. Published by Sri Iswara Das and Touchstone Media. Vrindavan. 2002.

Jahnava Mata is Ananga Manjari

From the fourth wave of* Anaṅga-mañjarī-sampuṭikā *by Ramachandra Goswami

For more about Ramachandra Goswami, see the article from Srila Thakur Bhaktivinode in this issue.

jaya jaya śrī jāhnavā, gopīnātha vallabhā,
bhuvana mohana manohārī
śrī rādhikā priyatamā, rūpa guṇe anupamā
karunāte jagat uddhāri

All glories, all glories to Sri Jahnava, the beloved of Gopinath, who enchants even the enchanter of the world (Krishna)! She is Sri Radhika's dearmost sister, her form and qualities are matchless, and out of great compassion she redeems the world. (text 5)

baladeva śakti dhāma, dharilā jāhnavā nāma,
pūrve chilā anaṅga mañjarī

Unknown artist. Vintage Bengali painting.

Left to right, Sri Nityananda Prabhu, Sri Chaitanya Mahaprabhu, and Sri Adwaita Prabhu

Unknown photographer.

Sri Gopinath in Jaipur with his consorts Radha, Ananga Manjari (on his right), Lalita, and Vishakha

nityānanda anuraga, eka dehe dui bhāga
dekhāilā jīve kṛpā kori

Baladeva's *śakti* is named Jahnava, who was previously known as Ananga Manjari. Out of love for Nityananda she kindly showed two potencies in one body, to bestow mercy on the fallen *jīvas*. (6) [Note: *dui bhāga* "two potencies meaning Baladev-Nityananda *tattva*, and their consorts-*śaktis*.]

anaṅga mañjarī yā jāhnavā parikīrtita
vidagdhā rasikā dhīrā gaurāṅgī nayanāmbujā

She who was Ananga Manjari is now famous as Sri Jahnava Thakurani. She is clever, has excellent taste, is grave, is golden-complexioned, and has lotus-like eyes. (7)

sūrya dāsa sutā devī sūkṣma vastra vidhāriṇī
hasta pādādi sarvāṅge nānālaṅkara bhūṣitā

This daughter of Surya Das Pandit is a *devī* who wears thin garments and whose hands, feet, and all other limbs are decorated with a variety of ornaments. (8)

śona campaka varṇāḍhyā koṭi candra mukha dyuti
nityānanda guṇollāsī sadā tat pada bhāvinī

Her complexion is as golden as Champaka flowers and her face shines like a million moons. She is always meditating on Nityananda and is enchanted by his attributes." (9)

anaṅga mañjarī yei, edānī jāhnavā sei,
śarad indu vadana maṇḍalā
śona campaka svarṇa jini, gaura kānti varṇa dhanī
sulāvaṇya parmama ujjvalā

She who was Ananga Manjari in *kṛṣṇa-līlā* is now Jahnava Ma in *gaura-līlā*. Her face shines like the autumn moon. Her complexion defeats that of a champak flower. She is utterly radiant and elegant. (10)

ambujākṣī sumadhurā, vidagdha rasikā dhīrā,
mṛdu smita madhura mūratī
nityānanda guṇollāsī, pūrṇānandāmṛta rāśi,
caitanyera priyatamā ati

Nityananda's Beloved

Srila Vrindavan Das Thakur's
Srila Vishwanath Chakravarti Thakur

anaṅga-mañjarī yāsīd rādhā-prāṇa-svarūpiṇī
adya sā jāhnavī-nāmnī nityānanda-priyottamā

Ananga Manjari, who was as dear as life to Radharani, has now become Lord Nityananda's most beloved wife named Jahnavi.

— *Gaura-gaṇa-svarūpa-tattva-candrikā*. Text 51. Translated by Demian Martins. Jiva Institute. Vrindavan. 2015.

Photo by Gaura Govinda Das.

500 year old deities at the Ahulya Math in Jagannath Puri. Left to right, Sri Nityananda Prabhu, Sri Chaitanya Mahaprabhu, Sri Adwaita Prabhu, and Adwaita's wife, Sita Thakurani

She has eyes like lotuses, is very sweet, clever, *rasika*, and grave. Her sweet form is adorned with a mild smile. She always takes delight in Nityananda's qualities, she is the full abundance of nectarean *ānanda*, and is very dear to Sri Chaitanya. (11)

nityānanda śrī caitanya, nija prāṇa kori jāne,
heno cittya śrīmatī jāhnavā
vīracandra śiṣya yāra, ki jāni mahimā tāra
guṇa carṇe heno āche kebā

Srimati Jahnava considered Nitai and Chaitanya as her very life, such was the condition of her heart. Who knows the glories of someone who has a disciple like Prabhu Virachandra? Who can possibly describe her amazing qualities? (12)

akhila jagata jāyā, arva jīve kori dayā,
nityānanda saṁhati vihari
mo adhame ei koro, pāda padme nirantara
rahe mana kabhuj nā pāsari

She enjoys along with Nityananda, bestowing her grace upon all of the fallen *jīvas* in the world. Please let a fallen soul like me never forget your lotus feet! May they be my constant remembrance! (13)

tomāra mahimā yoto, mui chāra jāni koto,
nija guṇe tāra dayāmayī
koriya karuṇā dṛṣṭi, pūrāho manera iṣṭī
duḥka nāśa koro duḥkajayī

What can a wretch like me know about all of your glories? You are naturally full of compassion. Please cast a merciful glance upon me and fulfill my desires! Please destroy my misery and make me conquer distress! (14)

sūrya dāsa paṇḍita sutā, sarva guṇe samanvitā,
pāda-padme nivedana kori
janma hoy yathā tathā, ithe mora nahe vyathā,
svapne yeno tomā nā pāsari

The daughter of Surya Das (Jahnava Devi) is endowed with all good qualities. I pray to her lotus-feet, "Wherever I may take my birth, that will not bother me, as long as I will not forget you even in my dreams!" (15)

tava pādapadme mati, nirantara rahe sthiti,
heno kṛpā koribe āmāre
mukta-kaṇṭhe boli śuno, vadanete dhari tṛṇa,
ei bhikṣā māgi parihāre

Be so kind to me that I may always remain aware of your lotus feet. Please listen, for I tell you this loudly! Holding a straw between my teeth I beg from you this alm. (16)

— Translation by Advaita Das. Unpublished.

Unknown artist. Early Bengali school. Mid 1800s.

Kīrtana of Sri Chaitanya Mahaprabhu and his associates

An Abhishek Song for Lord Nityananda Prabhu

Srila Vrindavan Das Thakur

Dhānaśī-rāga
jaya re jaya re jaya nityānanda rāya
paṇḍita rāghava ghare bihare sadāya

Glory, glory, glory to Lord Nityananda Raya! He enjoys pastimes in Raghava Pundita's home. (1)

pāriṣada sakale dekhaye parateka
ṭhākura paṇḍita se karena abhiṣeka

To the assembled devotees the Lord reveals his transcendental glories. The saintly *paṇḍita* performs Lord Nityananda's *abhiṣeka*. (2)

nityānanda-rūpa yena madana samāna
dīghala nayana bhāṅa prasanna bayāna

Lord Nityananda's form is glorious like Kamadev, Cupid. His eyes and eyebrows are large. His face is cheerful. (3)

nānā ābharaṇa aṅge jhalamala kare
ājānu-lambita bāhu ati śobhā dhare

Many different ornaments glisten on his body. His arms reach to his knees. He is graceful and glorious. (4)

aruṇa kiraṇa jāni du-khāni caraṇa
hṛdaya kariyā kahe dāsa vṛndāvana

Pressing to his heart the reddish soles of Lord Nityananda's feet, Vrindavan Das sings this song. (5)

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